

horrible and revolting enter into a communion with each other. Every one who desires to participate in the good to be obtained must share in the act. As we have seen above, all must participate that none may be in a position to reproach the rest. Under this view, the cannibal food is reduced to a crumb, or to a drop of blood, which may be mixed with other food. Still later, the cannibal food is only represented, e.g. by cakes in the human form, etc. In the Middle Ages the popular imagination saw a human body in the host, and conjured up operations on the host which were attributed to sorcerers and Jews, which would only be applicable to a human body. Then the New Testament language about the body and blood of Christ took on a realistic sense which was cannibalistic.

**350.** Cannibalism, sorcery, and human sacrifice. Among the West African tribes sacrificial and ceremonial cannibalism in fetich affairs is almost universal.<sup>1</sup> Serpa Pinto<sup>2</sup> mentions a frequent feast of the chiefs of the Bihe, for which a man and four women of specified occupations are required. The corpses are both washed and boiled with the flesh of an ox. Everything at the feast must be marked with human blood. Cannibalism, in connection with religious festivals and human sacrifice, was extravagantly developed in

Mexico, Central America, and British Columbia. The rites show that the human sacrifice was sacramental and vicarious. In one case the prayer of the person who owned the sacrifice is given. It is a prayer for success and prosperity. Flesh was also bitten from the arm of a living person and eaten. A religious idea was cultivated into a mania and the taste for human flesh was developed.<sup>3</sup> Here also we find the usage that shamans ate the flesh of corpses, in connection with fasting and solitude, as means of professional stimulation,<sup>4</sup> Preuss emphasizes the large element of sorcery in the eating of parts of a human sacrifice, as practiced in Mexico.<sup>5</sup> The combination of sorcery, religious ritual, and cannibalism deserves very careful attention.

The rites of the festival were cases of dramatic sorcery. At the annual festival of the god of war an image of the god was made of grain, seeds, and vegetables, kneaded with the blood of boys sacrificed for the purpose.

This image was broken into crumbs and eaten by males only, "after the manner of our communion."<sup>6</sup> The Peruvians ate sacrificial cakes kneaded with the blood of human victims, "as a mark of alliance with the Inca."<sup>7</sup>

<sup>1</sup> Kingsley, *Travels in W. Afr.*, 287. <sup>2</sup> *Coma Eu Atravassei Afr.*, I, 148.

<sup>3</sup> Bancroft, *Native Races of the Pacific Coast*, I, 170 (III, 150); II, 176, 395, 689, 708; III, 413. \*

*Ibid.*, III, 152.

<sup>6</sup> *Globus*, LXXXVI, 109, 112. <sup>6</sup> *Bur. EthnoL*, IX, 523.

<sup>7</sup> *Ibid.*, 527.